

ARTICLES

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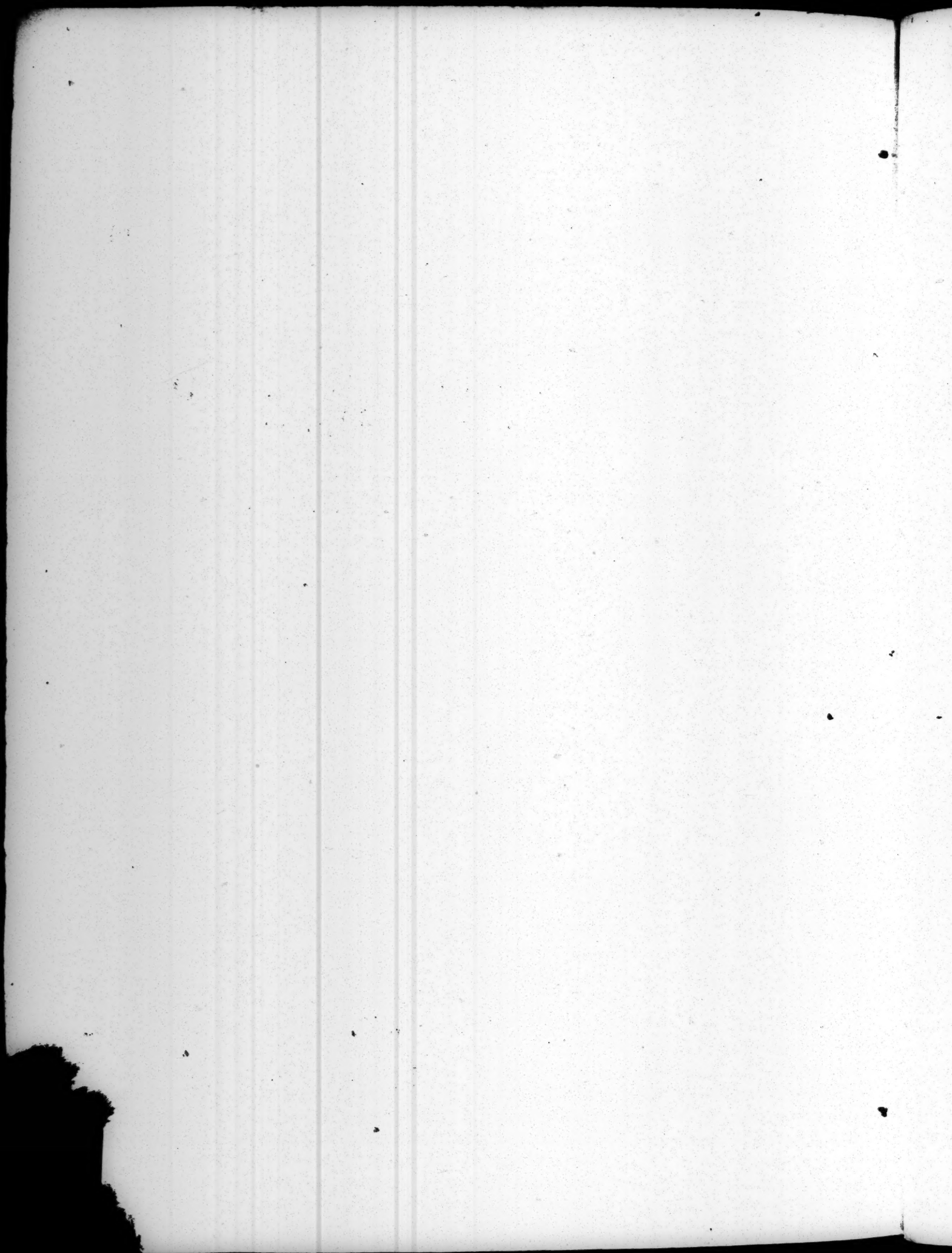
and delivered to the Church-wardens
to be considered and answered in his visitation
holden in the yeare of our Lord God

WHEREVNTO THE SAID,
Church-wardens and sidemen are
vpon their oathes to answere
truly and particularly.



AT OXFORD.

Printed by *William Turner* Printer to the Famous
University, Anno, Dom.





THe Minister and Church-wardens are to call unto them the Neighbours of the Parish, and out of them to make choyce (according to the Custome of the place,) of two of the discreetest Parishioners, to be Side-men; and they alltogether are to read over these Articles divers times.

Then, after they haue duly considered of them, they are to write their answer or Presentment unto every Article particularly and truely, according to their consciences.

Lastly, they are all of them to bring their presentments to the Visitation, and there the Church-wardens and Side-men upon their Oathes, but the Minister according to the Canon in that behalfe, are to deliver them vp under their hands.



The Oath ministred to the Church-wardens and Sworne-men.

Y*ou shall sweare, that all Affection, favour, Hatred, Hope of Reward and gaine, or feare of displeasure, or malice set aside: You shall upon due consideration of the Articles giuen you in charge, present all and every such person, of, or within your Parish, as hath committed any offence or fault, or made any default mentioned in these, or any of these Articles. Or which are vehemently suspected and defamed of any such offence, or default: wherein you shall deliver uprightly, and according to truth; neither of malice presenting any contrary to truth, nor of corrupt affection, sparing to present any, and so conceale the truth: Having in this action, God before your eyes, with an earnest zeale to maintaine truth, and to suppress vice: So help you God, and the Contents of this Booke.*



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Concerning the Church, the Ornaments thereof, and the Churches possessions.



Al primis, Whether haue you in your seuerall Churches, and Chappels, the whole Bible of the Largest volume, and the Booke of Common Prayer, both fairely and substantially bound. A Font of stone, set vp in the ancient usuall place: A convenient and decent Communion Table, with a Carpet of silke, or some other decent stuffe, continually laid vpon the same at time of diuine service, and a faire linnen cloth thereon, at the time of the receiuing of the holy Communion. And whether is the same Table placed in such convenient sort within the Chancell or Church, as that the Minister may be best heard in his Prayer and Administration: and that the greatest number may communicate. And whether is it so used out of time of diuine service, as is not agreeable to the holy use of it, as by sitting on it, throwing hats on it, writing on it, or is it abused to other prophane uses: and are the ten Commandements set vpon the East end of your Church or Chappell where the people may best see and reade them, and other sentences of holy Scripture, written on the walles likewise for that purpose?

2 Whether are the afternoones Sermons in your seuerall Parishes, turned into catechizing by question and answer; according to the forme prescribed in the Booke of Common Prayer: And whether doth every Lecturer read diuine Service, according to the Liturgy printed by authority, in his surplice and hood before the Lecture: And whether are his Majesties Instructions in all things duly obserued:

3 Whether haue you in your said Church or Chappell, a convenient seat for your Minister to read Service in, together with a comely pulpet set vp in a convenient place, with a decent cloath or cushion for the same, a comely large Surplice, a faire Communion Cup, with a cover of silver, a flagon of silver, tinne, or pewter, to put the Wine in, whereby it may be set vpon the Communion Table, at the time of the blessing thereof, with all other things and ornaments necessary for the celebration of Diuine Service, and administration of the Sacraments: And whether haue you a strong Chest for monies for the poore, with three Lockes and Keyes, and another Chest for keeping the Bookes, and Ornaments of the Church, and the Register Booke: And whether haue you a Register Booke in Parchment, for Christnings, weddings, and Burials, and whether the same be kept in all points, according to the Canons in that behalfe provided: And is the Mothers Christian name therein Registered as well as the Fathers, and a Transcript thereof brought in yearly within one moneth after the 25 of March into the
Lord

Lord Archbishop or Bishop of the Diocese his principall Register? And whether haue you in your said Church or Chappel, a Table set, of the degrees wherein by Law men are prohibited to marry?

4 Whether are your Church and Cappel, with the Chancel thereof, and your parsonage or vicarage house, your parish Almes-house and Church-house, in good reparations: and are they imployed to godly, and their right holy uses? Is your Church, Chancel, and Chappell decently and comly kept, as well within as without, and the seats well maintained, according to the 85. Canon, in that behalfe provided? Do you haue any Patrons or others decayed the Parsonage-houses, and keepe a stipendary Priest or Curate, in place where an incumbent should be possessed? Whether is your Church-yard well fenced with walles, railles, or pales, and by whom: and if not, in whose default the same is, and what the defect or fault is? And whether any persons haue inchoached vpon the ground of the Church-yard, or whether any person or persons, haue vsed any thing or place consecrated to holy vse, prophanely or wickedly?

5 Is your Church or Chappell decently paved, and is your Church-yard well and orderly kept without abuse? Are the bones of the dead decently interred or laid vp in some fit place as becometh Christians? And is the whole consecrated ground kept free from Swine and all other nastinesse, as becometh the place so dedicated?

6 Whether haue any ancient Monuments or Glasse-windowes bene defaced, or any brasie Inscriptions, Lead, Stones, or any thing else belonging to your Church or Chappell, bene at any time purloyned, and by whom?

7 Whether haue you the Terrier of all the Glebe Lands, Medowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tithes (whether within your Parish or without) belonging unto your parsonage or vicarage, taken by the view of honest men in your said Parish? And whether the same Terrier bee laid vp in the Bishops Registry, and in whose hands any of them are now? And if you haue no Terrier already made in Parchment, you the Church-wardens and Side-men, together with your Parson or Vicar, or in his absence with your Minister, are to make diligent inquiry and presentment of the severall particulars following, and make, subscribe, and signe the said Terrier, as aforesaid.

1 How many severall parcells of Glebe-land, doe you know, or haue you credibly heard to belong unto your Rectory, Church, Parsonage, Vicaridge &c. and by what Names are they (or any of them) commonly called and knowne; And what yearly Rent haue you knowne or heard to haue bene paid, unto the Parson, Vicar, or to his or their Assignes, for every, or any of the said parcells?

2 In whose occupation, are the said parcells at this present? How much doth each parcell contayne by measure of the 16. fote Poale? How is each parcell Butted, on every parte? And who is to repaire the Fences on each side thereof?

3 What hedge, ditch, meere, tree, thorne, dole or distinction, is there now, at this present, whereby the said parcells of Church-lands may bee apparently knowne and distinguished, from the lands of other men, vpon whom they doe abutt?

4 What

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4 What Cart-way, Horse way, foote way, Gates or Styles doe lead from your Parsonadge or Vicaridge-House, unto ebery of the said parcells of Gleab-land: Declare your knowledge therein.

5 Whether doe you know, or haue you crediblie heard that some Styles, gates, hedges, ditch, meere, Tree, Thorne, or other Doole (formerly growing or being, betweene the said parcells of Gleab (or some of them) and the Lands of other men) haue bin digged vp, felled downe, destroyed, put by or defaced? And who had the said parcell (so wronged) in occupation, when the said Style, Gate, hedge, ditch, meere, Tree, Thorne, or other antient Doole, was so digged vp, felled downe, destroyed, put by or defaced?

Concerning the Clergy.

1 Whether doth your Parson, Vicar, or Curate, distinctlie and reverently say Divine service vpon Sundayes and Holydayes, and other dayes appointed to be obserued by the booke of Common Prayer; as Wednesdayes, and Fridayes, and the Eues of ebery Sunday and holyday, at fit and usuall times? And doth hee duly obserue the Orders, Rites and Ceremonies, prescribed in the sayd Booke of Common Prayer, as well in reading publike prayers and the Letanie, as also in administering the Sacraments, solemnization of Matrimony, visiting the sicke, burying the dead, Churching of women, and all other like Rites and Offices of the Church, in such manner and forme as in the said Booke of common prayer he is inioyned, without any omission or addition. And doth he reade the Booke of the last Canons yearely, and weare a Surplice according to the said Canons?

2 Whether haue you any Lecturer in your Parish, who hath preached in his Cloake and not in his Gowne, and whether haue you any Lecturer who will not proffesse his willingnesse and readinesse to take vpon him a Living or Benefice, with cure of soules, or who hath refused a Benefice when it hath bene offered unto him?

3 Doth your Minister bid Holydayes and Fasting-dayes, as by the Booke of Common prayer is appointed? And doth he giue warning befozehand to the Parishioners, for the receiuing of the holy Communion, as the two and twentieth Canon requireth: and whether hee doth administer the holy Communion so often, and at such times, as that ebery Parishioner may receiue the same, at the least thrice in ebery yeere: whereof once at Easter, as by the Booke of Common prayer is appointed? And doth your Minister receiue the same himselfe, on ebery day that he administreth it to others, and use the words of institution according to the Booke, at ebery time that the Bread and Wine is renewed, accordingly as by the proviso of the 21. Canon, is directed: And doth he deliuer the Bread and Wine to ebery Communicant seuerally, and kneeling? Whether he hath admitted to the holy Communion, any notorious Offender or Schismaticke, contrary to the 26. and 27. constitutions, or receiued any to the communion, being not of his owne Cure, or put any from the Communion, who are not publicly infamous for any notorious crime? Doth hee use the signe of the Crosse in Baptisme, or baptise in any bason, or other vessell, and not in the usuall Font? Or admit any Father to be God-father to his owne Child, or such who haue not receiued the holy

holy Communion, or baptize any Child in that were not borne in the parish, or wilfully refuse to Baptize any infant in his Parish, being in danger, hauing bene enformed of the weakenesse of the said child: and whether the child dieth through his default without Baptisme?

4 Whether hath your Minister married any without a King, or without Banes published thre severall Sundayes or Holydayes in time of Divine service, in the severall Churches or Chappels of their severall abode, according to the booke of Common prayer, or in times prohibited, albeit the Banes were thrice published, without a License or dispensation from the Archbishop, the Bishop of the diocesse, or his Chancelor, first obtained in that behalfe? Or not betwixt the houres of eight and twelue in the forenoone, or haue married any in any private house, or if the parties be under the age of 21. yeeres, before their Parents or governours haue signified their consent unto them?

5 Doth he refuse to bury any, which ought to be interred in Christian buriall, or deferre the same longer than he should, or bury any in Christian buriall, which by the constitutions of the Church of England, or lawes of the Land, ought not to be so interred?

6 Is your Minister a Preacher allowed? If yea, then by whom? If not, whether doth he procure some who are lawfully licensed, to preach monethly amongst you at the least?

7 Doth your Minister (being licensed) preach usually according to the Canons, either in his owne Cure, or in some other Church or Chappell neare adioynning, where no other Preacher is, and how often he hath been negligent in that behalfe, and doth he preach standing, and with his Hat off? Or whether doth he or his Curate vpon every Sunday, when there is no Sermon, reade an homilie, or some part thereof, according as hee ought to doe: or in case he bee not licensed to preach, doth hee take vpon him to Preach or expound the Scriptures in his owne Cure, or elsewhere? If so, then you are to present the same, the time and place, when and where he did it?

8 Doth your Minister use to pray for the Kings Majesty, King Charles, and for the Queenes Majesty, Prince Charles, and all the royall Progeny, with addition of such Stile and Titles as are due to his Highnesse, and exhort the people to obedience to his Majesty, and all Magistrates in authoritie vnder him: And doth he also pray for all Arch-bishops, Bishops, and other Ecclesiasticall persons?

9 Is your minister continually resident vnto his benefice, and how long time hath he been absent, and in case he be licensed to be absent, whether doth he cause his Cure to be sufficiently supplied, according to the Canons? Or in case he hath another Benefice, whether doth he supply his absence by a Curate sufficiently licensed to preach in that Cure where he himselfe is not resident? Or otherwise, in case the smalnesse of the living cannot find a preaching Minister, doth he preach at both his benefices usually?

10 Doth your Minister or Curate, serue any more cures than one: If yea, then what other Cure doth he serue, and how farre are they distant?

11 Doth your Minister or Curate every Sunday and Holyday, before Evening prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the Tenne Commandements, Articles of the Beliefe, and in the

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Lords Prayer, and the Sacraments, according as it is prescribed in the Catechisme, set forth in the booke of Common prayer only? And if you do not, where is the fault, either in the Parents and Master of the children, or in the Curate neglecting his dutie? And is he carefull to tender all such youth of his Parish as haue bene well instructed in their Catechisme to be confirmed by the Bishop in his Visitation, or any other convenient time, as is appointed by the booke aforesaid?

12 Doth your Minister in the Rogation dayes, goe in perambulation of the circuit of the Parish, saying and using the prayers, Suffrages, and Thankesgiving to God, appointed by Law, according to his duty, thanking God for his blessings, if there be plenty on the earth: Or otherwise, to pray for his grace and favour, if there be a feare of scarcity?

13 Hath your Minister admitted any Woman, gotten with childe in adultery or fornication, to be Churched without licence of the Ordinary?

14 Hath your Minister, or any other Preacher, baptized children, churched any woman, or ministered the holy Communion in any private house, otherwise than by Law is allowed?

15 Doth your Minister endeavour and labour diligently to reclame the popish Recusants in his parish from their errors (if there bee any such abiding in your parish) Or whether is your Parson, Vicar, or curate, ober conversant with, or a favourer of Recusants, whereby he is suspected not to be sincere in Religion?

16 Hath your Minister taken vpon him, to appoint any publike or private Fastes, Prophesies, or exercises, not approved by Law, or publike authority, or hath used to meet in any private house or place, with any person or persons, there to consult how to impeach or depaue the Booke of Common Prayer, or the doctrine or discipline of the Church of England: If yea, then you shall present them all?

17 Hath your Minister staied the publication of any excommunications or suspensions, or doth he ebery halfe yere denounce in his Parish Church, all such of his parish as are excommunicated, and persevere therein without seeking to be absolved, or doth hee wittingly and willingly keepe company with such as are excommunicate: And hath hee admitted into your Church any person excommunicate, without a certificate of his absolution from the Ordinary, or other competent Judge?

18 Doth your Minister carefully looke to the reliefe of the poore, and from time to time call vpon his Parishioners to giue some what as they can spare to godly and charitable uses, especially when they make their Testaments.

19 Whether your Minister or any, hauing taken holy Orders, being now silenced or suspended, or any other person of your knowledge, or as you haue heard, hold any conuenticles, or doth preach in any place, or use any other forme of Divine Service than is appointed in the Booke of Common prayer: If yea, then you are to present their names, and with whom?

20 Whether is your Curate licensed to serue, by the Bishop of this Diocese, or by any other, and by whom?

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21 Doth your Minister use such decencie and comlynesse in his apparell, as by the 47. Cannon is enjoyned: is he of sober behaviour, and one that doth not use such bodily labour, as is not seemely for his fundion and calling?

22 Is your Minister noted or defamed, to haue obtained his Benefice or his orders, by Symonie, or any other way defamed, to be a Symoniacall person, or any way noted to be a Schismaticke, or schismatically affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of Tavernes, Innes, or Ale-houses, or any place suspected for ill rule: Or is he a common Drunkard, a common Gamester, or player at Dice, a Swearer, or one that applieth himselfe not at his studie, or is otherwise offensive and scandalous to his function or Ministerie?

23 Doth your Preacher or Lecturer read Divine service, befoze his Sermon, or Lecture, and Minister the Sacraments twice a yeere at least in his owne person, according to the Canons?

24 When any person hath bene dangerously sick in your Parish, hath he neglected to visit him, and when any haue bene parting out of this life, hath he omitted to doe his last dutie in that behalfe?

25 Doth your Minister, Curate, or Lecturer, in his or their Sermons deliver such doctrine as tends to obedience and the edifying of their Auditorie in faith and Religion, without intermedling with matters of State, not fit to be handled in the pulpit, but to be discussed by the wisdom of his Majesty and his Councell. And if you find any faultie herein, you shall present them?

Schoole-Masters.

1 Doth any in your Parish openlie or privatelie take vpon him to teach Schoole, without license of the Ordinarie, and is he conformable to the Religion now established: And doth he bring his Schollers to the Church, to heare divine Service and Sermons: And doth he instruct his Schollers in the grounds of the Religion now established in this Church of England, and is he carefull and diligent to benefit his Schollers in learning?

2 Doth your Schoolemaster teach and instruct his youth in any other Catechisme than is allowed by publike authoritie: And what Catechisme it is that he so teacheth?

3 Is any Living or meanes given towards the erection or maintenance of any Schoole withholden backe or otherwise imploied, and by whom?

4 Doth any keeps Schoole in the Chancell or Church, by which meanes, that holy place, and the Communion Table are many wayes profaned, and the windowes broken?

Parish Clarke and Sextons.

1 Have you a fit Parish Clarke, aged twentie yeeres at least, of honest conversation, able to reade and write? Whether are his and the Sextons wages paid without fraud, according to the ancient custome of your Parish: if not, then by whom are they so defrauded or denied: by whom are they chosen: and whether the said Clarke be approved by the Ordinarie? And hath he taken an Oath, as in such cases is fit and required: and is he diligent in his Office, and serviceable to the Minister, and doth he take

take vpon him to meddle with any thing aboue his Office: as Churching of Women, burying the dead, or such like?

2 Doth your Clark or Sexton keepe the Church cleane, the doores locked at fit times? Is any thing lost or spoiled in the Church, thzough his default? are the Communion Table, Font, Bookes, and other Ornamentals of the Church kept faire and cleane? doth he suffer any unseasonable ringing, or any prophane exercise in your Church? And doth he (when any is passing out of this life) neglect to toll a bell, hauing notice thereof?

Concerning the Parishioners.

1 Whether any of your Parishioners, being sixtene yeres of age or vpwads, or others lodging or commonly resorting to any house within your Parish, doe absent themselves from your Parish Church, upon Sundayes or Holidayes at Morning and Evening prayers? And who come late to Church, and depart from Church before service be done vpon the said dayes? And who doe not reuerently behaue themselves during the time of Divine service, devoutly kneeling, when the generall confession of sins, the Letany, the tenne Commandements, and all Prayers and Collects are read, and using all due and lowly reuerence, when the blessed name of the Lord Iesus Christ is mentioned, and standing vp when the Articles of the Beleife are read; or who doe cover their heads in the Church during the time of Divine Service, unlesse it be in case of necessity, in which case they may weare a Night cap or Coyse? And who do giue themselves to babling, talking, or walking, and are not attentiu to heare the Word preached, or read? Whether any of your Parish, being of sixtene yeres of age or vpwads, doe not receiue the holy Communion in your Church thrice every yere: whereof once at Easter, and whether they do not devoutly kneele at the receiuing thereof? And whether any having diuerse houses of remoue, do shift from place to place of purpose to defecate the performance of their Christian duties in that behalfe?

2 Whether any of your parishioners, being admonished thereof, do not send their Children, Seruants, and Apprentices, to the Minister, to be catechized vpon such Sundayes and Holydayes as are appointed? And whether any of them do refuse to come; or if they come, refuse to learne those instructions set forth in the Booke of Common prayer?

3 Whether any of your Parish do entertaine within their house, any sojourner, common guests, or other persons, who refuse to frequent Divine Service, or receiue the holy Communion, as aforesaid, present their names, their qualities, or conditions?

4 What Recusant Papists are there in your Parish, or other Sectaries? present their names, qualities, or conditions? whether they keepe any Schoolemaster in their house, which cometh not to Church to heare Divine Service and receiue the Communion? What is his Name, and how long hath he taught there, or elsewhere?

5 Whether any of the said Popish Recusants, or other Schismaticks, do labour to seduce and with-draw others from the Religion now established? And instruct their families or children in Popish religion: or refuse to entertaine any, especially in place of greatest service, or trust, but such as concurre with them in their opinions?

6 How long haue the said popish Recusants abstained from Divine Service, or from the

the Communion, as aforesaid?

7 Is there any in your Parish that retaine, sell, utter, or disperse, any Popish bookes, or Writings, or other Bookes, Libraries, or writings of any Sectaries, touching the Religion, State, or Governement Ecclesiasticall of this Kingdome of England, or keepe any Monuments of Superstition uncanceled or undefaced?

8 Whether haue you any in your Parish, which heretofore being popish Recusants or Sectaries, haue since reformed themselves, and come to Church to heare Divine Service, and receiue the Sacraments: If yea, then who are they? And how long since haue they so reformed themselves? And whether they still remaine and abide in that conformity?

9 Is there any in your Parish that refuse to haue their Children Baptised, or themselves to receiue the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they alleage; or haue any married Wives refused to come to Church, according to the Booke of Common Prayer, to giue God thanks after their child-birth, for their safe deliverance? And whether doe any of, or in your Parish, refuse to haue their children Baptised in your Parish Church, according to the forme prescribed in the booke of common Prayer?

10 Doe any of your Parish usually goe to other Parish Churches to heare Divine Service or Sermons? Or doe they communicate, or Baptize their Children in any other Parish?

11 Whether there be any in your Parish who will come to heare the Sermon, but will not come to publike prayers appointed by the Booke of Common Prayer, making a Schisme or division (as it were) betwene the use of publike prayer and preaching?

12 What persons within your Parish, for any offence, contumacy, or crime, of Ecclesiasticall Conusance doe stand excommunicate: present their names, and for what cause they are excommunicated, and how long they haue so stood, and what person or persons doe wittingly and usually keepe them company?

13 Whether any not being in Orders, doe execute any Priestly or Ministeriall office, in your Church, Chappell, or Church-yard; and what be their names?

14 Whether any in your Parish, that hauing heretofore taken upon him the order of Priest-hood or Deacon, hath since relinquished the same, and liues as a Lay-man neglecting his vocation?

15 Hath any person in your Parish quarrelled, or stricken, or used any violence to your Minister, or haue stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himselfe disorderly in the Church, by filthie or prophane talke, or any other base or inmodest behauiour? Or hath disturbed the Minister in time of Divine Service or Sermon, or hath libelled or spoken slanderous words against your Minister, to the scandall of his vocation, or defamed any of his Neighbours, touching any crime of Ecclesiasticall Conusance?

16 Whether any of, or in your Parish, without consent of the Ordinarie, or other lawfull authoritie, haue caused any to do penance, or to be censured or punished for any matter.

matter of Ecclesiasticall Censurance, by any Ecclesie meetings, or otherwise by their owne authoritie? And haue taken any mony or commutation for the same? Present their names that haue done it? And who haue bene so punished? In what manner, and upon what cause?

17 Whether any person in your Parish, doe exercise any Trade or labour, buy or sell, or keepe open Shops or Ware-houses vpon any Sunday or Holyday by themselves, their Seruants, or Apprentices, or haue otherwise prophaned the said dayes, contrarie to the orders of the Church of England? And whether there be any Inne-keepers, Ale-house-keepers, Victuallers or other persons, that permit any persons in their houses, to eate, drink or play, during the time of Diuine Seruice or Sermon, or reading the Homilies in the forenoone or afternoone, vpon those dayes?

18 Whether the fifth day of November, be kept holy, and thanksgiving made to God, for his Majesties and this States happy deliberance, according to the Ordinance in that behalfe?

19 Whether any of your Parish hold or frequent any conventicles or private Congregations, or make or maintaine any constitutions, agreed vpon in any such assemblies? And any that doe write, or publikely or privately speake against the Booke of Common prayer, or any thing therein contained, or against any of the Articles of Religion agreed vpon, in Anno 1562 or against the Kings Supremacie, in causes Ecclesiasticall, or against the Oath of Supremacie, or of Allegiance, as pretending the same to be unlawfull and not warrantable by the Word of God? And against any of the Rites or Ceremonies of the Church of England, now established? And against the Government of the Church of England, under the Kings most excellent Majesty, by Arch-Bishops, Deanes, Arch-Deacons, and other Officers of the same: affirming that the same is repugnant to the Word of God, and that the said Ecclesiasticall Officers, are not lawfully ordained? And whether there be any Authours, Maintainers or Favourers of Heresie or Schisme, or that be suspected to be Anabaptists, Libertines, Brownists, of the Familie of Loue, or any other Heresie or Schisme? present their names?

20 Whether any in your Parish haue married within the degrees by Law prohibited, and where and by whom? And whether any couple in your Parish being lawfully married, liue apart one from the other, without due separation by the Law, or any that haue bene divorced, which keepe company with any other at Bedde or at Board?

21 Whether do any persons administer the goods of the dead without lawfull authority, or suppress the last will of the dead? And are there in your Parish any wils not yet proved, or goods of the dead (dying intestate) left unadministred? By authority in that behalfe, you shall not faile to present the Executors and all others faultie therein.

22 Whether any with-hold the Stocke of the Church, or any goods or other things, giuen to good and charitable uses?

23 Whether your Hospitals and Almes-houses, and other such houses and corporations, founded to good and charitable uses, and the lands, possessions and goods of the same, be ordered and disposed of as they should be? And doe the Masters, Governours, Fel-
lows,

loves, and others of the said Houses and Corporations, behaue and demeane themselves according to the Ordinances and statutes of their severall Foundations?

24 Whether haue you any in your Parish to your knowledge or by common fame or report, which haue committed Adultery, Fornication, or Incest: or any which haue impudently bragged or boasted, that he or they haue liued incontinently with any person or persons whatsoever: or any that haue attempted the chastity of any Woman, or solicited any Woman to haue the carnall knowledge of her bodie, or which are commonly reputed to bee common Drunkards, Blasphemers of Gods holy Name; common Swearers, common Slanderers of their Neighbours, and sowers of discord, filthy and lascivious Talkers, Usurers, Symoniackall Parsons, Bawdes, or Harbozers of Women with childe, which be unmarried, or Conveying or suffering them to goe away before they haue made satisfaction to the Church, or any that hauing heretofore bene presented, or suspected of any the aforesaid crimes, haue for that cause departed your Parish, and are now returned againe: or any which haue used any enchantments, sorceries, incantations, or witchcrafts, which are not made felony by the statutes of this Realme, or any which haue committed any perjurie in any Ecclesiasticall court, in an Ecclesiasticall cause, or which haue committed any forgerie, punishable by the Ecclesiasticall lawes, and the procurors and abettors of the said offences: you shall truly present the names of all, and singular the said offenders, and with whom they haue committed the said offences, in case they haue not bene publikely punished to your knowledge for the same crimes:

Physitions, Chirurgions, and Mid-wives,

25 How many Physitions, Chirurgions or Mid-wives, haue you in your Parish? How long haue they used their severall Sciences or Offices, and by what authoritie? And how haue they demeaned themselves therein, and of what skill are they accounted to be in their profession?

Touching the Church-wardens and Side-men.

1 Whether you and the Church wardens, Quest-men or Side-men from time to time, doe, and haue done their diligence, in not suffering any idle person to abide either in the Church-yard, or Church-porch, in Service or Sermon time, but causing them either to come into the Church to heare Divine Service, or to depart, and not disturbe such as be hearers there? And whether they haue, and you doe diligently see the parishioners duely resort to the Church every Sunday and Holyday and there to remaine during diuine Service and Sermon? And whether you or your predecessors, Church-wardens there, suffer any playes, Feasts, drinkings, or any other prophane usages, to be kept in your Church, Chappell, or Church yards, or haue suffered to your and their uttermost power and endeavour, any person or persons to be tipling or drinking in any Anne or Victualling house in your Parish, during the time of Divine Service or Sermon, on Sundayes and Holydayes?

2 Whether, and how often haue you admitted any to preach within your Church or Chappell, which was not sufficiently licenced? And whether you together with your Minister, haue not taken diligent heed and care, that ebery parishioner being of sixtene
yeeres

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yeeres of age or vpwards, haue receiued thrice ebery yeece, as aforesaid: and also that no stranger haue usually come to your Church, from their owne Parish-Church?

3 Whether haue there beene provided against ebery Communion, a sufficient quantie of fine white bread, and good and wholesome wine for the communicants that shall receiue? And whether that wine be brought in a cleane and sweet standing pot of pewter, or of other purer mettall?

4 Whether were you chosen by the consent of the Minister and the Parishioners And haue the late Church-wardens given vp a iust account for their time, and delivered to their successors by Bill indented the money, and other things belonging to the Church which was in their hands? And are the Almes of the Church faithfully distributed to the use of the poore?

5 Whether doe you see the names of all Preachers which are strangers and preach in your Parish Churches, to be noted in a Booke for that purpose, and whether ebery Preacher doe subscribe his name, and of whom he had his License?

6 Whether any man doe trouble or molest you for doing your duties?

7 Whether there be any Legacies withholden given to the Church or poore people, or to the mending of Highwayes, or otherwise by the Testators? In whose hands it is, by whom it was given, and by whom it is withholden?

8 Do you know of any thing that hath bene complained of, that is not redressed?

F I N I S.

